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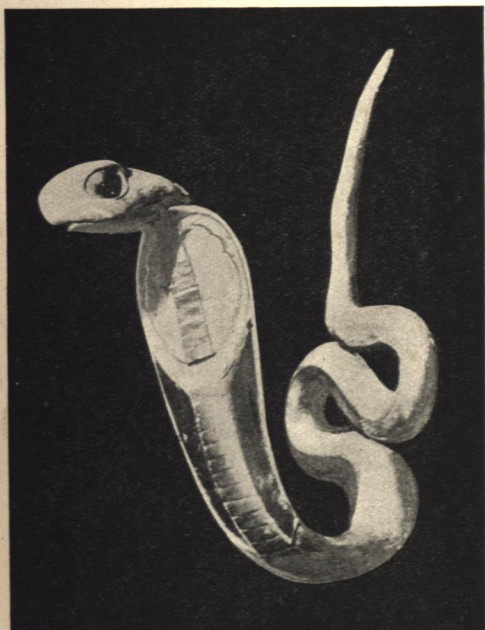
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# ANCIENT EGYPT

1920.

PART III.



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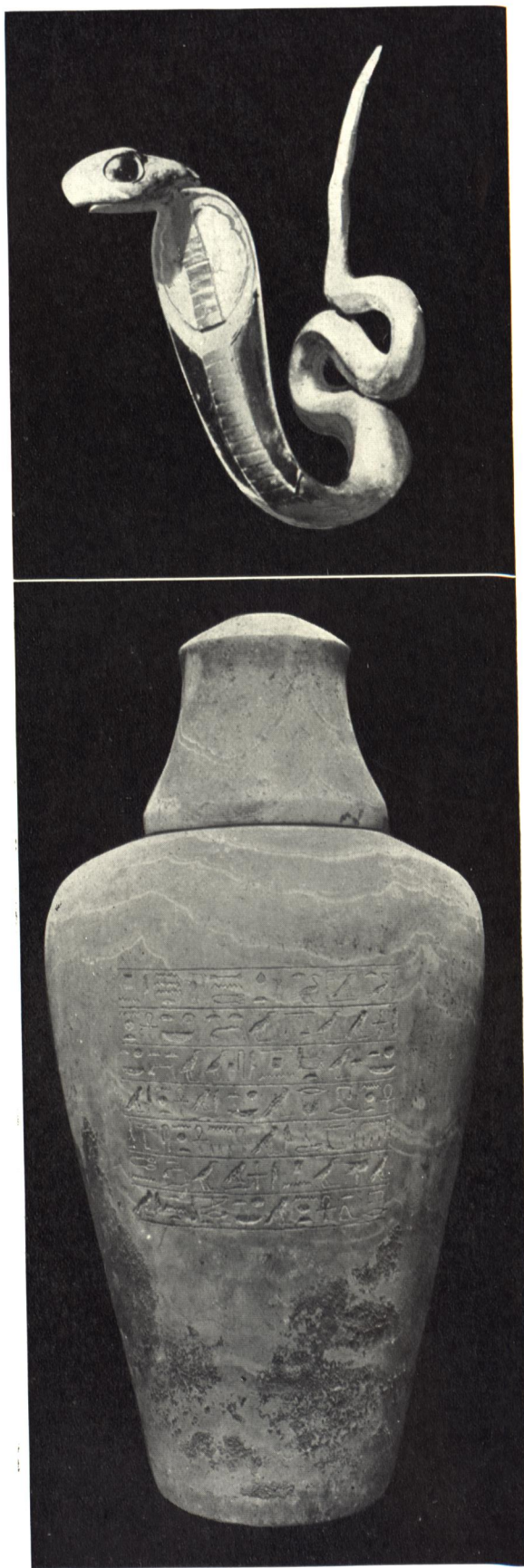
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## ANCIENT EGYPT.

THE BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT, 1920.

AFTER five years of absence from Egypt, the conditions seemed to be suitable to resuming the work at Lahun last winter. No difficulties occurred, thanks to the goodwill of Lord Allenby, who has been kind enough to honour us by becoming the Patron of the School. The official world, both British and native, did all that could smooth our stay in the desert at Lahun. The party comprised Capt. Engelbach, R.E. (who was later joined by Mrs. Engelbach, and went on to Ghurob), Capt. and Mrs. Brunton, Mr. Eustace Miller, Miss Hughes, Mr. Jefferis, with Mrs. Petrie and myself. It seemed impossible to realise all that had passed since we left there, when we sat at mess in the same huts. We had nearly all of our older diggers, only two or three absent and doing other work.

The season opened with an interesting discovery before reaching the winter's work. At the north-east corner of Cairo, where the track strikes off for Gebel Ahmar, there are wide clearances of gravel, which has been used for road making. The flints are very large, mixed with blocks of fossil wood, much rolled, evidently washed down by floods from the Petrified Forest about twelve miles away eastwards. The high polish on these palaeoliths shows long washing with sand. A few very rudely flaked flints are among these, with large irregular slices knocked away to obtain an edge, without any definite form. These seem to be the earliest worked flints known in Egypt. When arrived at Lahun, we visited the gravels, full of boulders, which cap the hills between the Fayum and the Nile, all cut to pieces with sharp denudation valleys through 80 ft. of thickness; but not a single worked flint could be found of that age of High Nile. The working seems to start when the Nile was about 100 feet over the present level.

On the edge of the desert at Lahun our best digger, Aly Suefy, had found a patch of ground about a couple of hundred feet across, thickly strewn with broken flints and many implements of Mousterian age. These were evidently in position as left on the surface, and had not been buried under deposits. The Nile, therefore, has not been above its present level since then, and the fluctuations have all been within the 50 ft. or more of the valley now filled up with deposits.

The entrance of the Nile waters into the Fayum was obviously a favourable place for fisheries, which would attract a population. We now find that from prehistoric times onward there have been settlements on both sides of the valley, at Lahun and at Ghurob. The early people seem to have been poor, but by the Ist dynasty a wealthy class had arisen here, and the graves have a full allowance of offerings, and vessels of alabaster. At the edge of the Lahun desert, close to the station of Bashkatib, we found a cemetery which had been partly attacked in modern times; on the lower ground, covered by denudation wash, there were still a hundred graves which had only been attacked anciently. These burials comprise the whole series of forms, from the plain open grave of the prehistoric



to the deep shaft tomb which was usual in historic times. The primitive grave was lined with brick, as a rectangular pit. This pit was then sub-divided by brick walls, with the body at the northern end, head north, face east, in a contracted position. The other compartments, from one to four in number, contained stacks of offering jars. These jars were a continuance of the prehistoric ritual of placing jars of vegetable ash in the grave, many containing black ashes, but others having only black mud as a substitute. The next stage was that of making a side recess to hold the body, instead of a roofed grave; this form began in the late prehistoric age, and it was carried on here into the stage of providing a complete chamber opening from a shallow pit, which was the successor of the original open grave. This form was placed where a thin structure of harder rock lay over a softer marl, thus a hard roof of a foot or two in thickness covered the chamber. Not only was a place for the body provided, but also a second recess for the offerings.

When the burial took place in a chamber it was obviously useless to make an entrance pit equally deep all over. A slope was therefore made down to the chamber, and this was formed into steps for easier access. Thus a stairway tomb was developed, which expanded into a cruciform chamber, with side chamber for the burial and the offerings. From the stone vases and pottery, which are well dated to a single reign by the Royal Tombs of Abydos and allied groups, the age of these developments of the tomb can be fixed. The open grave in this cemetery was made during the earlier half of the Ist dynasty. The shallow chambered tombs are of the second half of that dynasty, and the stairway tombs are of the same age.

The stairway tomb was sometimes closed by a thin slab of stone over the doorway. This was easily pulled forward by plunderers, so it was secured by being let into grooves in the rock at the sides of the pit. This type, though beginning as early as the middle of the Ist dynasty, lasted on to the close of the IIIrd dynasty, as at Meydum, and was even copied in the archaistic tomb of the chief architect in the XIIth dynasty. The deep shaft, with one or more chambers at the bottom, was the next type. This type was also begun by the middle of the Ist dynasty, and probably continued here to early in the IIIrd dynasty, judging by the form of the offering bowls and the head-rests. After that the cemetery declined, and nothing can be dated until the XIIth dynasty. Thus, by the forms of pottery and stonework, which we know to have undergone rapid changes, we learn that the various developments of the grave were all started as early as the middle of the Ist dynasty, and continued side by side, until the greater security of the deep-shaft tomb caused it to supersede the other types; it was favoured also by the increasing wealth of the country which enabled more costly tombs to be made. This sudden appearance of several types of tomb rather suggests that the development had taken place elsewhere, and that the various stages belonged to different tribes, allied in the dynastic invasion.

The contents of these graves are of the usual forms of alabaster, basalt and pottery vessels. The stone is mostly in the open graves, rarer in the shallow chambers and stairway tombs, and absent from the deep-shaft tombs. This agrees with the scarcity of stonework in the tombs of the IInd and IIIrd dynasties elsewhere. Some unusual objects were found: an alabaster vase surrounded with lotus petals of slate and alabaster, the forerunner of the glazed lotus vases of Hierakonpolis and later times; three pottery vases of foreign origin, like those found in the tomb of King Den, and a small vase with black band, like that in

*Tarkhan* II, ix, 11. These confirm all this foreign pottery as being of the Ist dynasty.

At Tarkhan it was found, on measuring the skeletons, that the group which appeared to be that of the invaders showed a stature 8 per cent. shorter than that of the earlier people. Though not many skeletons could be obtained in sufficiently good condition at Lahun, the question was examined on six of the open-grave burials, against 18 in closed tombs. The result was that the closed burials were  $7\frac{1}{2}$  per cent. shorter in the leg, and 6 per cent. shorter in the arm. As these differences were three or four times the amount of the probable error of the contrasted quantities, there is good reason to accept them as veritable. This points to the open-grave burials being those of the prehistoric race, and the closed tombs those of the dynastic invaders, and thus corroborates the suggestion that the various types of burial were already in use before they were imported.

The large cemetery of the XIIth dynasty was the main object of work this year. Much remained to be done in exhausting chances of discovery, and in completely examining and planning the whole site. The interior of the pyramid of Senusert II was completely searched; in turning over the dust and chips lying near the sepulchral chamber, the gold uraeus was found, which must have been on the front of the crown. It is a massive casting, with inlay of carnelian and lazuli, a head of lazuli, and eyes of garnet in gold setting. Two stone lamps were also found in the pyramid, besides two or three already obtained from there.

The tomb of Princess Sat-Hathor-ant, where the jewellery was found in 1914, was further examined; behind the fine limestone lining a recess for offerings was found, containing common pottery and the great alabaster jar figured in the frontispiece. Perhaps this is the finest jar known. It bears a magical inscription stating that the princess would have everything that was produced on earth, and all she needed, in this jar. Such a form of magic provision is not known before; it superseded all the offerings, the models, and the scenes of the tombs, by one comprehensive formula, which carried magic and the power of the word to its utmost extent.

Outside of the pyramid enclosure a great tomb was opened up, the tunnel of which ran toward the pyramid, ending in a chamber beneath the enclosing wall. This contained a splendid panelled sarcophagus of red granite, and a canopic box of granite. The sarcophagus, like that of Senusert, and of one of the princesses, was of exquisitely accurate work, with an average error of less than a hundredth of an inch. No name was found in this tomb. The position of the tomb shaft, 100 ft. outside the pyramid enclosure wall, suggested that other shafts might be hidden as far out as that. The whole ground on the north of the pyramid wall was therefore turned over down to the rock, moving a mass of chips which had been thrown into old quarries there, to a depth of sometimes 15 ft., but no other shaft was found. In the face of the enclosure round the pyramid there was an inserted stone, resting on another block inserted in the rock floor; but it proved all solid rock behind these. Opposite the queen's pyramid, a length of the brick wall was separated by vertical joints, as if it had been filled in later; this was removed, but solid rock was behind it. Then the whole length of the brick wall, as far as the great stairway, was cleared behind, to search the rock, which was all solid. Lastly, a shaft was sunk in the rock, 40 ft. deep, in the position most likely to intercept any gallery leading to tombs under the rock mastabas north of the pyramid; and cross-tunnels were cut from this to north and south in both of the strata where the Egyptians had elsewhere made



galleries. All of these trials not reaching any passage, there only remains to be tried an extensive rock-drilling, to see if any chambers were actually cut under the small pyramid and mastabas.

While searching further in the platform built up of chips to the south-east of the pyramid, a stairway of brick was found, running diagonally to the pyramid corner. This was made before the great enclosing wall which cut across it, and it was the approach for the high officials during the course of building, to avoid the inconvenience of climbing over the waste-heaps.

On the top of the hill behind the pyramid, the foundations of a large building were found in 1914. At that time, and in 1920, many pieces of diorite statues and of a circular altar, limestone sculptures and architectural fragments, were found scattered about here. A most complete search failed to show any tomb shaft, and the fragments found were not like those of the mastabas. Considering that the *sed-heb* chapel of the apotheosis of Sonkhkara was on the top of the hill at Thebes, it seems probable that this was the *sed-heb* chapel of Senusert. At the corners of it were foundation deposits, with pottery, trays of reeds, and bull's head and haunch.

The town of the pyramid builders at Kahun was further searched, on the roads, and a few parts which had not been cleared in 1890. A large number of clay sealings were found, and a curious portico which seems to have been a place of domestic worship.

On a hill in view of the pyramid stood a great mastaba of brick, over a tomb with a steep entrance passage, and a great shaft for lowering the sarcophagus, like the VIth dynasty tombs of Denderah. The tomb-chapel on the side of the hill, in front of the sepulchre, was like those of Beni Hasan. This curious combination was due to the taste of the chief architect of Egypt, Anpy, who was buried here; he also cut off public access to the chapel by a deep pit, right across the court, and too wide to be jumped. Only some pieces of the inscriptions and of two statues remained, for the place had been ravaged for stone. Another curious preference is seen on his statue, where he is said to be devoted to Sneferu; this devotion to the first pyramid builder may have been due to the architect's interest in building the Lahun pyramid.

In the XVIIIth dynasty there were some wealthy people, under the early kings. Groups of scarabs were found dated to Aahmes, and four to Amenhetep I; with these are several scarabs which are clearly of the earlier time of the XIIth dynasty, probably obtained from the mastabas near by. The cemetery at Ghurob continued in use down to Ramessu II.

A puzzling monument is a granite sarcophagus of a prince "heir of the lord of the two lands, the king's son, Pa-ramessu." This was his style until the sarcophagus was nearly finished; then on one panel of the body he is entitled "the king's son (Ramessu mery Maot) *neb uben maot kheru*." Here a cartouche is assumed, and the addition *neb uben*, "lord of shining"; while on all the other places where the name Pa-Ramessu occurs, there has been an erasure, and *neb uben* has been put over it. On the lid, the middle band has Pa-Ramessu, with the squatting man and whip determinative; this is doubtless what has been erased on the body. The lid, having some spare space, was altered by putting on each side of the middle band "the king's son (Ramessu mery Amen) *neb uben*" with a cartouche. It seems then that an heir-apparent Pa-ramessu had come to the throne just before his sarcophagus was completed, and had the alterations made with cartouches. Yet he cannot have reigned

long, or at the capital, because his burial was only in the outskirts of a small provincial town. Who this prince can have been it is difficult to decide. There were two statues of a Pa-ramessu, who filled the highest offices of state under Haremheb (ANCIENT EGYPT, 1916, 35-6), and who may justly be taken to be the same as Ramessu I. His father was named Sety. He cannot be the prince of Ghurob, as his tomb is known at Thebes, and he was not a king's son. Looking later, there is no prince Pa-ramessu, and if we accept the shorter form Ramessu (which occurs on the sarcophagus) there is no prince Ramessu except the second son of Ramessu II, who died between the twenty-sixth and thirtieth years of his father's reign, and who cannot therefore have succeeded to the throne. The later Ramessu princes reigned fully, as Ramessu III to XII, and therefore cannot be this obscure prince. Their tombs are known at Thebes, except that of Ramessu VIII. It is thus possible that this is the sarcophagus of Ramessu VIII, but unlikely, as his second cartouche does not appear. The so-called Ramessu IX, whose tomb is unknown, is really Saptah II, son of Sety II, and he would certainly have had Saptah in his cartouche. So far as we know at present, then, this sarcophagus belonged to some unknown prince who was the heir to the throne, and who hardly succeeded before he was overthrown. Possibly he was an elder brother of Ramessu II. The sarcophagus is unique as having a sledge beneath it, carved all in one piece in the granite.

The season's work has thus given some entirely new results both of objects and of inscriptions, and the steady clearance of sites that are not reserved has now been carried as far south as the entrance to the Fayum.

W. M. FLINDERS PETRIE.



GRANITE SARCOPHAGUS AND CHAMBER, LAHUN.



## THE ETHIOPIAN SOVEREIGNS AT MEROE.

DR. REISNER has restored for us the history of Ethiopia during the Napatite period. His archaeological work in the province of Dongola has been a remarkable achievement, and it has settled the chronology of the Sudan from the time when it began to be a world-power town to the epoch of Alexander, as well as the racial affinities of the dynasties who ruled at the time over Ethiopia. But the work done by Dr. Reisner at Napata and its neighbourhood, can be supplemented by the work done by Professor Garstang at Meroe.

Owing to the war only a bare outline of this has as yet been published. A considerable number of royal names, however, were discovered in the course of the excavations which carry back the history of Meroe to Dr. Reisner's IIrd dynasty. Here is a list of them:—

(1) Atlenersa Ra-khu-ka, "king of Upper and Lower Egypt." On blue faïence found in the Great Palace. (Reisner: B.C. 650-40.)

(2) Senq-Amon-seken Ra-sekheper-en, "king of Upper and Lower Egypt." On blue faïence found in the Great Palace. Also on a blue object discovered at Memphis. (B.C. 640-20.)



(3) Aspalta Ra-mer-ka, "king of Upper and Lower Egypt." On stones of the Great Palace which he restored or enlarged, on a stela from the Sun-temple which he built, and on blue faïence. (B.C. 590-70.)

(4) The Horus Amtalqa Ra-uaz-ka, "king of Upper and Lower Egypt." On blue faïence and small pyramids of solid gold, probably tribute, found in the Great Palace. (B.C. 570-50.)

(5) Mal-neqen, "king of Upper and Lower Egypt." On stones from the Palace which he restored or enlarged, on small gold pyramids and on blue faïence. (B.C. 550-40.) He never has his Throne-name, but the personal name is sometimes written Mal-neq, and the determinative *nefer* is almost always attached to the first syllable, indicating that *malna* signified "good" in Meroitic.<sup>1</sup>

(6) Amon-kalbat, who seems to be Dr. Reisner's Netaklabat-aman, the leader of his IIIrd dynasty. (B.C. 535-15.) On blue faïence from the Palace.

(7) Amon-kalka, Dr. Reisner's Karkaman, the second king of his IIIrd dynasty. On blue faïence from the Palace. (B.C. 515-495.)

(8) Sa'heri  . This must be Dr. Reisner's Saasheriya, the fourth king of his IIIrd  dynasty. On blue faïence. (B.C. 475-55.)

(9) Amon-stykal. This must be Dr. Reisner's Astabarya-aman, the third king of his IIIrd dynasty, with the ox (*ka*) written instead of the sheep (*ba*). On blue faïence. (B.C. 495-75.)

<sup>1</sup> The Meroitic word must be *malna*, since in the inscriptions of Askhankherel in the North Pyramid 5, the name of "the Osiris Malna-[qen]" written *Malna-NEFER*.

Dr. Reisner's IVth dynasty is not represented at Meroe. But we have—

(10) Han . . . who may be a queen. On blue faïence.

(11) Amon-ardu[s]. On blue faïence from the Southern Palace.

(12) Amon-matleka[n]. On a stone from the south side of the City wall. To be distinguished from (4).

(13) Amon-ark Ra-khnum-ab, "king of Upper and Lower Egypt," whom I would identify with the classical Ergamenes, the builder, as I believe, of the great city wall. (B.C. 210-180.) Southern Pyramid 6.

(14) Amon-mer-Ast Ra-nefer-ankh-ab, "king of Upper and Lower Egypt." Southern Pyramid sand blue faïence from tomb 298.

(15) Ra-neb-kheper. On a scarab with deformed Egyptian hieroglyphs and AUG in Latin letters.

(16) Neb-hotep-... On yellow faïence from the South Palace.

(17) Neteg-Amon and Queen Amon-tari. On blocks from the temple of Amon and the sanctuary south of it. It is probable that Amon-tari also restored the Sun-temple. Neteg-Amon was buried in the Northern Pyramid 22.

(18) Agini-rherhe and Queen Amon-renas. On two stelæ from shrine south of Meroe, and on blocks from the Sun-temple. The stela records the Ethiopian invasion of Egypt. (B.C. 24-22.)

(19) Queen Amon-shahet. On an obelisk in the temple of Amon. She was buried in the Northern Pyramid 6, where Ferlini found jewellery (now at Berlin) of the late Ptolemaic or early Roman period.

(20) Toqrerhi-Amon. On blocks from the Lion Temple, and Northern Pyramid 27.

(21) Shen (?) On blocks from the Lion Temple.

(22) Ark-kharer. On a plaque obtained by the late Mr. Bishop from the temple of Amon. He appears as crown prince at Naga, and was a son of (17).

(23) Ya-baleq. On a fragment of stone (920).

To these may be added (24) Amon-khabil, "the Sun-god of Qash, ever-living, the Horus of the Reservoir," at Basa, the site of a reservoir and temple, a day's journey from Meroe on the road to the Red Sea.

Dr. Reisner has shown that the Napalite dynasties were of Libyan origin which explains the fact that in the sculptures of the Sun-god temple the Meroites are represented with the features of the blond race—Greek noses, high foreheads, and thin lips. The later sovereigns from Neteg-Amon onward are negro or negroid, and it is at this time that the queens take precedence of the kings. After the end of Dr. Reisner's IIIrd dynasty (B.C. 450, according to his chronology), Meroe either became independent of Napata or, more probably, was destroyed by foreign invaders.

Little chronological help can be obtained from the form or position of the existing pyramids. Each of the three groups contains pyramids of very different periods. In the Western group of those that remain, six are stepped; the rest have straight and, in six instances out of nine, fluted sides. In two of the stepped ones the art belongs to a good period; another with fluted sides was plastered all over, and surrounded by a walled court. The chapel of another fluted pyramid contained three seated figures instead of a false door. In two other instances a tablet was inserted in the centre of the false door, the tablet in one case (No. 15) being in Meroitic, and recording the name of Amon-tari. A Greek bronze lamp was found in one of these pyramids. In the Southern group all



the existing pyramids are stepped, and the chapels have false doors, solar disks and boats. One of them (No. 10), the joint tomb of "the Priest" (*kelni*) Kaltela Ra-ar-ta(?)a, "Lord of the Lake-land," and of Kalka, "the king" is of late date; another (No. 41) is the tomb of a "daughter of the king"; a third (No. 4) is the pyramid of Kenrethr, "the Sun-god of the South"; it is attached to another pyramid the chapel of which is destroyed, and is of considerably later date than the adjoining pyramid of Amon-mer-Ast.

In the Northern group the pyramid of queen Kentakit (Candace) Amon-ârti (No. 1) stands apart by itself. That of Arkhenkherel Ankh-ka-ra (No. 5), who associates with himself an older king, "The Osiris Malna-NEFER," i.e., Malneqen, is also intrusive, and has straight sides of peculiar form. It may have been the first of the group to be erected. The other pyramids with straight sides are No. 2, with four great bulls on each exterior side of the chapel, three images instead of a false door, and a representation of Hathor standing on the lotus; No. 6, that of queen Amon-shaḥet (19), where Ferlini found his jewellery, the chapel of which has an arched vault; No. 8; No. 11 which is very late and barbaric; No. 12, with late reliefs and blank cartouches, a standing figure of the king taking the place of a false door; No. 13, with late reliefs; No. 14; No. 17 of king Amon-ton-m-Mari Neb-ma-ra (late); No. 18, with a court, of Amon-khetosen; No. 19, of Triginal with full-faced king in place of a false door (very late); and No. 27, of...tera (?) Amon Kheper-ka-ra, with seated king instead of a false door (very late). The sides of Nos. 16, 17, 18, and 19, though straight, are not fluted. The stepped pyramids are: No. 3; No. 4 (of Amon...akha [Ra]...n-ab); No. 7, of Alu(qa)-Amon Ankh-zeto-mer-Ast "lord of the two lands," who seems to have been a contemporary of Ptolemy IV; No. 9, with a pylon; No. 10, with pylons and winged bulls; and No. 22, of Neteg-Amon, with the bier of Osiris in place of a false door.

That the Sun-temple—the first stage on the road from Meroe to the Red Sea—was built by Aspalta, we may conclude from the fragments of his stela that were discovered there. It was subsequently restored, after partial destruction, by Agini-rherhe (18), perhaps with the spoils of his Egyptian campaign. But it is probable that the list of conquered or tributary provinces which adorns the eastern front of the temple was the work of Amon-tari, since when the cartouche accompanying it was first uncovered I was able to read the characters [A]m[on-t ?]r. As the list was not quite correctly read from the photographs in Mr. Griffith's publication of it, and has since suffered severely from exposure, it is worth while to give it as it appeared immediately after excavation.

The first three cartouches are (or were) :—



That is (1) "Men" (*abr* in Meroitic)-' ? -g.

(2) *a-wa-a-r*.

(3) *c-g-i*.

Since -g and *gi* are plural suffixes,

the three cartouches do not contain geographical names, but are merely an introductory formula: "The men (*abrg*) of the countries" (*awar'*=*gi*) or something similar.

Then follow (or followed) the geographical names :—

- (4) G-m-t-a; (5) T-'s-n-a; (6) B-r-i-ḥa-a; (7) P-t-r (?) [or kh ?]-'i;  
 (8) A-n-rh<sup>1</sup>-'; (9) ...-rh-y-rh-y; (10) ...-wa-sh-'; (11) ...-n-q;  
 (12) ...-t-r-a; (13) ...-rh- $\Delta_{111}$  [perhaps a word signifying "cities"]; (14) ...-g-to-';  
 (15) ...-a (?) -q-'; (16) ...-kh-'; (17) ...-a.

One word more. Nastosen, who is placed by Dr. Reisner, B.C. 330-310, was a native of Beruat, usually identified with Meroe. But no trace of his name has been discovered there. Can he be the Amon-khatosen of the Northern Pyramid 18? And is he further to be identified with "Aktisanes the Ethiopian," who, according to Diodorus, overcame Amasis and was counted among the Egyptian kings? We know that in the troubled earlier years of Ptolemy V, two Ethiopian kings, Harmakhis and Ankh-m-khu, ruled at Thebes, and the discordant medley of excerpts which take the place of Egyptian history in the pages of Diodorus would make anything possible.

A. H. SAYCE.

<sup>1</sup> The character which I transcribe *rh* is represented by *sd* in the transliteration of some of the names in which it occurs (e.g., *Merul* and *Mandulin*, *karhake* and *Candace*), though it remains *r* in the name of *Meroe* (*M-rh-e-u-i*) and interchanges with the ordinary *r* in two Meroitic inscriptions discovered by Prof. Garstang. Hence we might have a name like *And* corresponding in Greek to *Anrh*.



## NOTES ON THE JEWELS FROM LAHUN.

THE jewellery found at Lahun by the British School of Archaeology—or rather all of it except those pieces retained by the Cairo Museum—recently arrived at the Metropolitan Museum of Art in New York, where it was placed on exhibition in December last. Without exception, those who have seen the treasure have been struck almost as much by the conscientious care and ingenuity shown by Prof. Petrie and Mr. Brunton in its reconstruction, as by the marvellous skill and taste of the ancient jewellers who made it. It was therefore with considerable diffidence that I suggested two changes in stringing. I would not care to dignify these suggestions with a published note, were it not that both Mr. Lythgoe and Mr. Mace, who mounted the jewellery for exhibition, have tested them out, verified them as correct and adopted them. This being the case it seems desirable that the reasons for the changes should be put on record in ANCIENT EGYPT, especially since the article which Mr. Lythgoe prepared to appear in the *Metropolitan Museum Bulletin*, December, 1919, at the time the jewellery was put on public view, did not seem to be the appropriate place to explain them in detail. These two changes, adopted in exhibiting the jewellery in New York, involve the stringing of the Senusert II pectoral and the cowries, and I have added a third, tentative, and as yet not finally adopted, change in the stringing of the lions' heads. This last is not susceptible of the demonstration which I believe can be presented for the first two changes.

To Mr. Mace I am indebted not only for many details on the particular jewels, but for numerous references and suggestions embodied in the following pages. I should state finally, that this note is written before the arrival in America of the definitive publication of the Lahun excavations by the British School, and that, therefore, reference can only be made to Prof. Petrie's preliminary descriptions<sup>1</sup> with the consequence that I may have missed a number of interesting points.

The point of departure for these suggestions was the string of gold cowrie-shells. Prof. Petrie has demonstrated that in the intervals between the eight large gold cowries, sixteen gold "double rhombic" beads should be strung, two in each interval. This arrangement is assured by the distance between the thread holes in the cowries and in the "rhomboid" beads—a distance which is practically identical in both cases. Now there can be little question that these cowries and "rhomboids" were intended to be strung tightly together, and if this is done they make a string 20½ ins. in circumference, clasped. Because of the corrosion of the bronze cores of the cowries, threading them is now impossible and the only photographs of them which can be taken without the dangerous operation of re-drilling them, are somewhat deceptive. Each cowrie has two

*Times*, May 20, 1914; *The Illustrated London News*, June 20, 1914; ANCIENT EGYPT, 1914, p. 97; *Journal of Egyptian Archaeology*, 1914, p. 185; and *Catalogue of the Exhibition held at University College, London*, 1914.

thread holes through it, one slightly shorter than the other, but the difference in lengths between these two holes is so slight that it would take a string of cowries and "rhomboids" of 40 or more inches in length to make a complete, closed circle with all of the beads lying flat as in the photographs. In short, with this 20½-in. string, when the clasp was closed, the beads would all be standing on edge, more or less vertically. If worn about the neck such a string of cowries would have the appearance of an upright collar, but a very ill-fitting one, for the circumference of a woman's neck is usually no more than from 12 to 14 ins., and this collar would therefore have hung almost upright an inch or so beyond, and under her chin. As all Egyptian necklaces were flat lying, except the tight



1. GIRDLE OF COWRIES, AS ARRANGED IN THE METROPOLITAN MUSEUM.

collars about the throat, it is evidently necessary to look for some other arrangement of this string.

After this conclusion it was inevitable that one should turn to those other "rhomboid" beads of carnelian and green amazon stone which had been strung with the "drop-pendants." Prof. Petrie had already considered this combination, but gave up the idea on two grounds.<sup>1</sup>

First. The size of these "rhombic" beads is such that, strung side by side, the space between the two threads would be greater than that between the two

<sup>1</sup> ANCIENT EGYPT, 1914, p. 98.



threads of the cowries and gold "rhomboids." This in many cases is true—in others it is not. In fact these hard stone "rhomboids" show a marked variation in size. While the gold beads were made mechanically either from dies or moulds, these stone beads were cut individually, and a larger error was tolerated in gauging them than was to be expected in metal work. Some of them are accurately made to take the strings of the cowries; others will overlap slightly, but not objectionably, if strung on the same threads (see Fig. 1). Finally—and to me personally, this is conclusive—the variations among the "rhomboids" is not as great as that which exists between the big and little lions' heads from this find. Although of gold, variations in the distance between string holes of from 2 to 3 mm. actually exist among these heads, and yet there is no question but that they belong together.

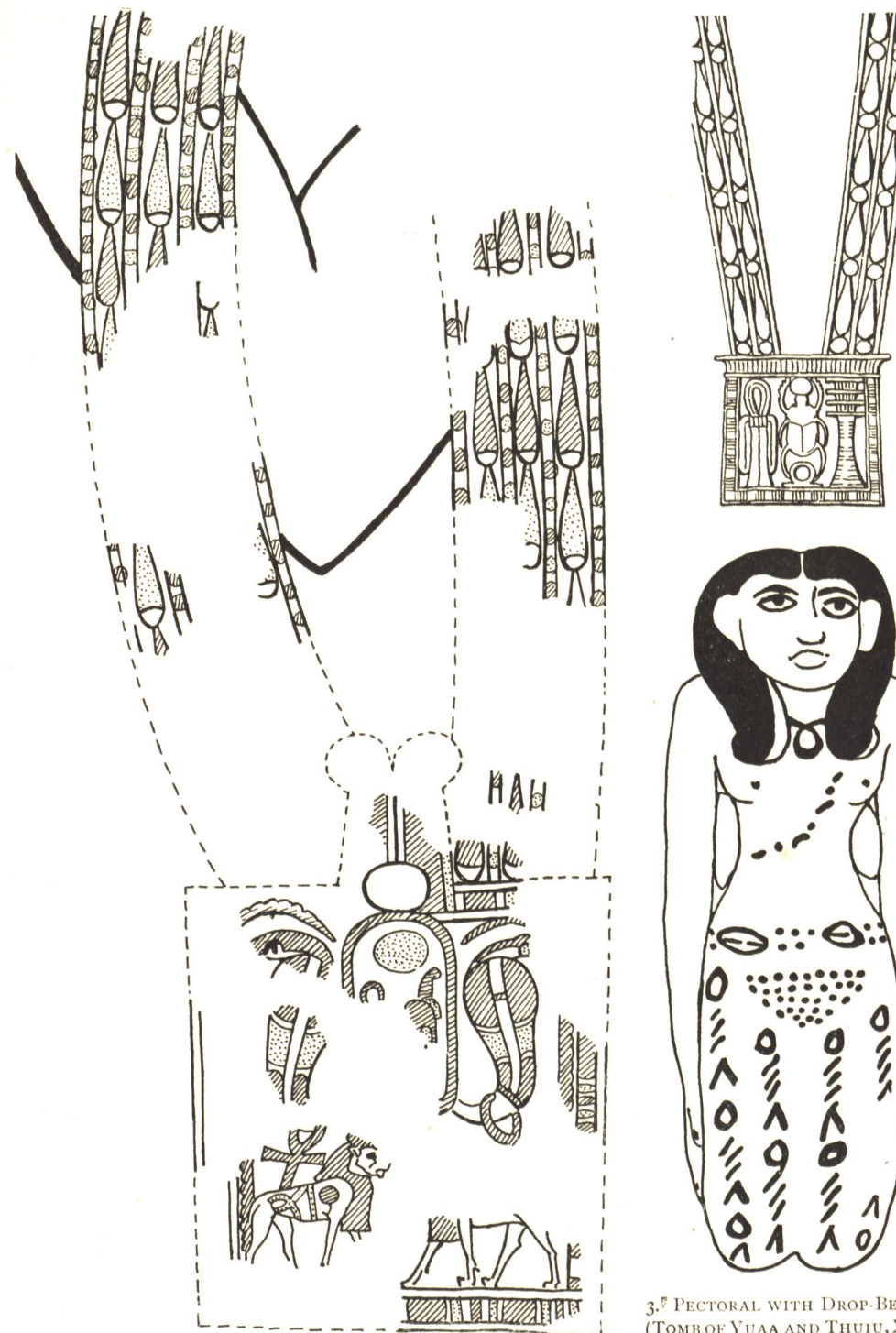
Second. In Prof. Petrie's consideration the stone "rhomboids" are needed for the suspension of the "drop-beads," making a long, fringe-like necklace to be worn below and outside of all the other ornaments. This difficulty can be met satisfactorily I feel sure.

Two pectorals were found and one of them has been suspended on a string of amethyst ball-beads. Even if these latter are not employed as I suggest below, the second pendant is still to be provided for, however, and there can be little question that the "drop-beads," combined with the 20 gold and 12 green ball beads not otherwise strung, belong to it. Examples of such suspending strings of drop-beads are not at all uncommon on the monuments<sup>1</sup> (Figs. 2 and 3), and it is extremely interesting to find that at Dahshur, pectorals were associated with just such strings. De Morgan found in the First Treasure, with a pectoral of Senusert II, 30 gold ball beads and 37 drop beads of gold, carnelian, lapis lazuli and amazon stone,<sup>2</sup> and in the Second Treasure two pectorals, 43 drop beads and 98 ball beads, all of gold.<sup>3</sup> I suggested, therefore, that the drop and ball beads of the Lahun treasure made a characteristic pectoral suspender. Variations in the arrangement and number of spherical beads among the drops are found in all examples, and therefore the arrangement of this string was left to experiment. There were 73 drops strung together in the "fringe-necklace," and one other handed over separately to Mr. Mace by Mr. Brunton. Graded and arranged by colours it was evident that one more carnelian and one more lazuli drop were needed to make any consistent arrangement, and those two were restored. The small number of ball beads obviously was an enigma, but there is precedent for the omission of them between the drops, and they therefore were strung provisionally at the ends. The result (Fig. 5), is a double string of exactly the length to support the pectoral just over the lower chest where it

<sup>1</sup> A few examples at random are XIIth dynasty: Griffith, *Beni Hasan*, III, Pl. III, single string of alternating drop and ball beads, coloured blue, green, blue, yellow; XVIIIth dynasty: Quibell, *Tomb of Yuua and Thuiu*, Pl. XII, double string of drops alternating with balls in pairs; L.D., III, 77A, triple string of drops alternating with balls in pairs; Rosellini, *Mon.*, II, Pl. LXXX = Champollion, *Mon.*, IV, Pl. CCCCXXXII, double string of drops alternating with balls, coloured green, blue; Daressy, *Annales*, 1901, p. 5 ff. = Reisner, *Amulets*, 12196-12201, double and triple strings of dark and light blue, red and gold drop beads alternating with ball beads in threes; XIXth dynasty: Caulfeild *Temple of Kings*, Pl. XVI, quadruple string of drops alternating with balls in threes; XXth dynasty: Vernier, *Bijoux*, 52005, Pl. V.

<sup>2</sup> De Morgan, *Dahchour*, I, pp. 60, 63, Pls. XV, XVIII.

<sup>3</sup> *Ibid.*, pp. 64-5, Pls. XIX-XXII.



2. PECTORAL WITH GOLD-CAPPED DROP-BEADS.  
(FRAGMENTS FROM TOMB 226. THEBES.)

3. PECTORAL WITH DROP-BEADS.  
(TOMB OF YUUA AND THUIU, XII.)

4. GLAZED FIGURE. LISHT.  
(METROPOLITAN MUSEUM.)



should hang.<sup>1</sup> Furthermore, the materials of which it is made—gold, lapis-lazuli, carnelian and amazon stone—are exactly the same materials as those used in making the Senusert II pectoral. This identity of colour scheme may be taken as evidence that the drop beads and this pectoral of Senusert II together make one jewel. If no other use be admitted for the amethyst string, it may be assumed to have belonged with the Amenemhat III pectoral, now in Cairo.

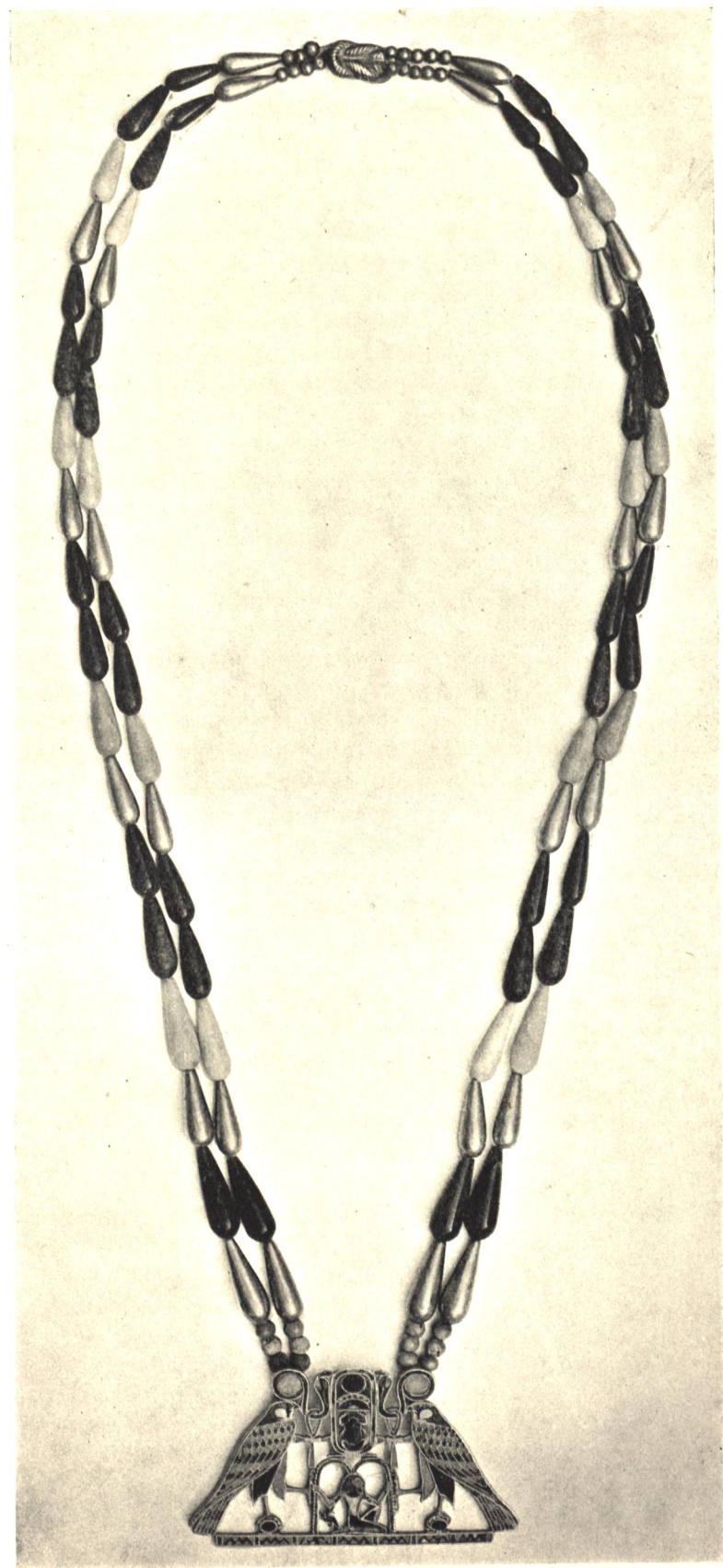
Thus, with the drop beads provided for, we arrive at the point, where (1), the slight errors in size of the "rhomboids" can be explained by the conditions of their manufacture; where (2), the stone "rhomboid" beads are no longer necessary for the threading of the drop beads; and, where (3), they are in turn looking for a place. It becomes a matter of necessity, therefore, to try them with the cowries, the previous stringing of which has resulted in an ill-fitting collar.

Sixty-one rhomboid beads, 31 of carnelian and 30 of green amazon stone, were strung with the drop beads and one more of amazon stone, presumably found later, was turned over to Mr. Mace by Mr. Brunton. It does not seem totally beyond the bounds of possibility that, even with the most conscientious work in the tomb, two more should have escaped detection. And still more likely, if these beads were worn by the Princess in life, that the strings might have broken at some time, the beads been scattered, and two of them completely lost before they were restrung again. I see no strong objection to considering the set as having been originally 64 in all, made up equally of red and green. Admitting this number, they divide readily into eight lots of eight each for the eight intervals between the eight cowries. With the double gold beads they make a total of 96. For experimental stringing there was no further guide, and one is left to satisfy his own personal tastes. An extremely attractive arrangement of gold and stone "rhomboids" between each pair of gold cowries is: green, gold, red, red, gold, green. Such is the arrangement shown in Fig. 1, and it may be said in passing that in its original colours it makes one of the most charming jewels ever found in Egypt.

The resulting string, when clasped, has a circumference of 33 or 33½ ins. If actually threaded, the beads, and particularly the cowries, would still stand more or less on edge when the clasp was closed, because experiment shows that there is not enough variation in the size of the rhomboids to make an inner row appreciably shorter than the outer. The photograph of the beads lying flat is therefore still deceptive, and there can still be no question of the string being intended either for a collar or necklace. In fact the one part of the human body where it would fit naturally and lie smoothly would be above the hips, for 33 or 33½ ins. is a normal measurement on a slender person around the top of the pelvis.

In other words, the cowries strung with the rhomboids seemed to make a girdle, and a very little research supplied the confirmation of this fact. The Metropolitan Museum possesses a number of XIth and XIIth dynasty "dolls" of faience and limestone, most of them from the excavations in Lisht and Thebes, and I have found another of wood in the Boston Museum of Fine Arts, possibly of the same date—all wearing cowrie bead girdles. The Boston "doll" (Fig. 6) is a remarkably striking example. There can be no hesitation in recognising the cowries, because they are both modelled in relief and painted yellow to represent gold. In scale they are correct. In number they are identical

<sup>1</sup> Newberry, *Bersheh*, I, frontispiece.



5. PECTORAL AND BEAD NECKLACE. AS STRUNG IN THE METROPOLITAN MUSEUM.



with the Lahun girdle, if in addition to the three shown in front and the three behind, two more were supposed to be hidden under the hands on the hips, which are unnaturally narrowed on the flattened "doll." Even the distance between cowries is as it should be if we are to suppose that the spaces now blank were once filled with dots of paint to represent smaller separating beads. If there never were such dots of paint, we must suppose that sometimes the cowries were worn with bare threads between, a method of stringing beads or shells which is not without parallel.<sup>1</sup> Most of the New York "dolls" represent the cowries in very rudimentary form, but all are perfectly recognizable in the light of the "doll" already figured. The clearest example in the Metropolitan Museum is shown in Fig. 4, like those in other museums. This "doll" is of faience, and like all of the others in this material, has accessories shown in black under the glaze. Here, not only are the cowries drawn to scale and properly spaced, but between them two strings of separating beads are plainly marked. To forestall a possible criticism, I should explain that the marks on the legs are pendants. Behind, one of them falls exactly between the two legs in a way that would be impossible if tattooing were intended, and as far as the belt itself is concerned, the Boston "doll" with its modelling in relief demonstrates the fact that the cowries are not tattooed.

The recognition of a girdle among the Lahun jewels leads to its recognition at Dahshur. In the First Treasure there were six large cowries, and apparently 98 "rhomboid" beads of gold (in pairs), carnelian, lapis lazuli and amazon stone.<sup>2</sup> The numbers are interesting in the light of those from Lahun. In the Second Treasure,<sup>3</sup> there is no mention of rhomboid beads with the cowries and, if none were actually found, we are forced to conclude that these cowries were worn, as the Boston "doll" (Fig. 6) may represent them, without connecting beads. In the Tomb of Khnumit there were found nearly 100 "rhomboid" beads, but no cowries,<sup>4</sup> which probably should be reconstructed as a bead girdle like that of Senebtisi. This last was made up of "rhomboids" only.<sup>5</sup> Buckles for two bead girdles were found in the Tomb of Ita,<sup>6</sup> and from the Tomb of Nubhotep comes an object which, while not the buckle of a girdle of the type here dealt with, was seemingly the fastening of a kind of cloth scarf, or sash, which crossed the shoulders and encircled the waist.<sup>7</sup>

A regular item of a Middle Kingdom court jewel-set thus was a girdle, and this girdle seems to have usually been made up of cowrie shells and rhomboid acacia beans,<sup>8</sup> either together or separately. Furthermore, even the less wealthy

<sup>1</sup> As for example the *swrt* beads described in Mace and Winlock, *Senebtisi*, p. 63, and the drop bead suspenders of the Rameses III pectoral in Cairo, Vernier, *Bijoux*, Pl. IV.

<sup>2</sup> De Morgan, *Dahchour*, I, p. 60, Pl. XVII.

<sup>3</sup> *Ibid.*, p. 65, Pl. XXIII.

<sup>4</sup> *Dahchour*, II, Pls. VII-VIII.

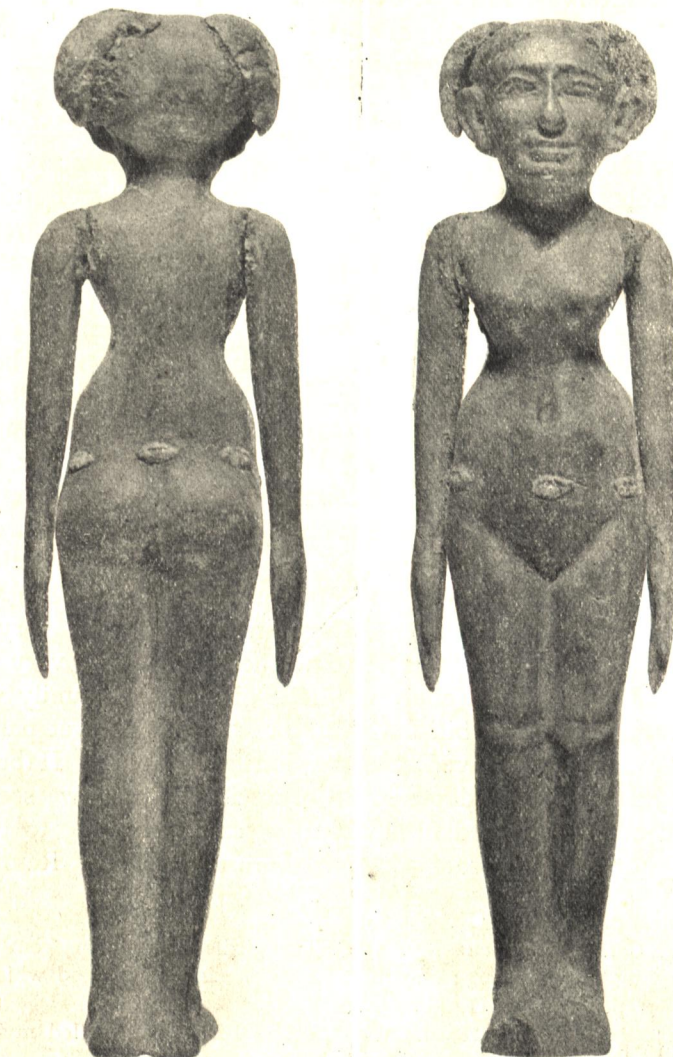
<sup>5</sup> Mace and Winlock, *Tomb of Senebtisi*, p. 68, Pls. XXII-XXIII. The other girdle was purely Osirian.

<sup>6</sup> *Dahchour*, II, pp. 52-3.

<sup>7</sup> *Dahchour*, I, Pl. XXXVIII, C. No description is given, but the illustration shows it to be identical, even to the colours, with the sash buckle of Neferure', in Rosellini, *Mon.*, I, Pl. XIX, 23.

<sup>8</sup> Mace and Winlock, *Senebtisi*, p. 68, note 1. Small silver and gold cowrie shells are sometimes found in the Middle Kingdom, but it would be difficult to say whether they are necklaces or girdles. See De Morgan, *Dahchour*, I, p. 66, Pl. XXIV; Winlock, *Bulletin of the Metropolitan Museum*, 1914, p. 17, Fig. 8; Garstang, *Burial Customs*, p. 222, and Williams, *Jour. Egypt. Arch.*, 1918, p. 173, Pl. XXVIII.

women of the period wore girdles,<sup>1</sup> and the fashion passed over from the Middle Kingdom to the Empire. Thus Prof. Petrie has published the jewellery of a woman buried at Thebes during the Hyksos Period "around whose waist, outside the innermost cloth, was a girdle of electrum beads, 26 of semicircular



6. WOODEN FIGURE WITH COWRIE GIRDLE. BOSTON MUSEUM.

form, copied from a disc of leather folded over and stitched; the spaces between these had two threads of six beads each, and in one case a space of seven beads. Three spaces had been gathered together by a tie of thread, so as to shorten the

<sup>1</sup> Mace has found two: one published in *Diospolis Parva*, p. 41, from Pit 90, which was a belt 10 ins. wide of faience and shell disk beads with a fringe of real shells; the other at Naga ed-Dêr, which was a belt of twelve strings of disk beads of the same materials. Several others of the XIIth and XIIIth dynasties and of the XVIIth and early XVIIIth dynasties have recently been found at Thebes by Lansing. A preliminary report on his excavations is appearing shortly in the *Bulletin of the Metropolitan Museum*.



circuit of the girdle to fit the body. The whole girdle was 31.6 ins. long, and was shortened to 28.4 ins."<sup>1</sup> A little later, about the middle of the XVIIIth dynasty, a young woman found by Passalacqua in Thebes wore what must have been a charming girdle of gold, lapis-lazuli and carnelian. From his description, it consisted of a series of "square-knots" similar to the little gold clasps found at Lahun, spaced at intervals along a double string of smaller beads.<sup>2</sup> Finally, even in modern times Nubian girls are occasionally seen wearing belts of cowries and beads very much like those worn by their ancient ancestresses.<sup>3</sup>

To consider now the way in which the girdle was worn. Personally, I have never seen a bas-relief or statue of a woman wearing a girdle over her clothing. Before the Empire the tight-fitting woman's shift descends from chest to ankles in an unbroken line. In the Empire a cloth sash is often bound over it about the hips, but the many representations of bead girdles are always on naked girls or occasionally worn by girls next their bodies, under transparent garments.<sup>4</sup> The "dolls," which, whatever their purpose in the graves, unquestionably represent dancing girls, are striking Middle Kingdom examples; dancing girls and maidservants are shown so attired in a woven bead belt at innumerable banquets in the XVIIIth dynasty;<sup>5</sup> swimming girls on the toilet spoons wear nothing more;<sup>6</sup> and it constitutes the sole article of apparel of the ridiculous caricatures of negress slaves.<sup>7</sup> It may be objected that all of these little persons can hardly be compared with propriety to the Princesses of Dahshur and Lahun, but at the time that the dancing girls and servants were wearing such girdles two of the young princesses of the royal family, Neferubiti and Neferure, daughters of Thutmose I and Thutmose III, respectively, appear clad in jewellery identical with that from Lahun, including girdles very much like this one of cowries—and nothing more.<sup>8</sup> And then there is the very well-known statuette in Turin (Fig. 7) of a charming little girl of good family who is clad in the same way. Like Neferubiti and Neferure she has not yet passed adolescence. On the walls of the belvedere of the harim at Medinet Habu, where no one but the royal family could penetrate in ancient times,<sup>9</sup> we see full-grown women of the court represented in sufficiently scanty clothing to tell whether they wore girdles or not. These decorations from the harim of Rameses III are

<sup>1</sup> Petrie, *Qurneh*, p. 9, Pl. XXIX.

<sup>2</sup> Passalacqua, *Catalogue raisonné*, p. 159. The girdle was stolen from him, but he describes it as having been of the same form as his necklace No. 599 which is Schäfer, *Goldschmiedearbeiten*, p. 31, Pl. VIII, No. 35A.

<sup>3</sup> Roberts, *Egypt and Nubia* (1846), II, vignette. Firth, who called my attention to this picture, has seen such girdles being worn in Nubia in recent years.

<sup>4</sup> Rosellini, *Mon.*, II, Pl. XCVIII; Champollion, *Mon.*, II, Pl. CLXXV; Prisse, *Mon.*, Pl. XLIV, and *L'Art (Dessin)*, Pl. VII; Wilkinson, *Manners*, I, p. 501, Fig. 261. What appears to be a girdle worn over or under the dress in *L.D.*, III, 42, I take for the hem of a short-sleeved shirt.

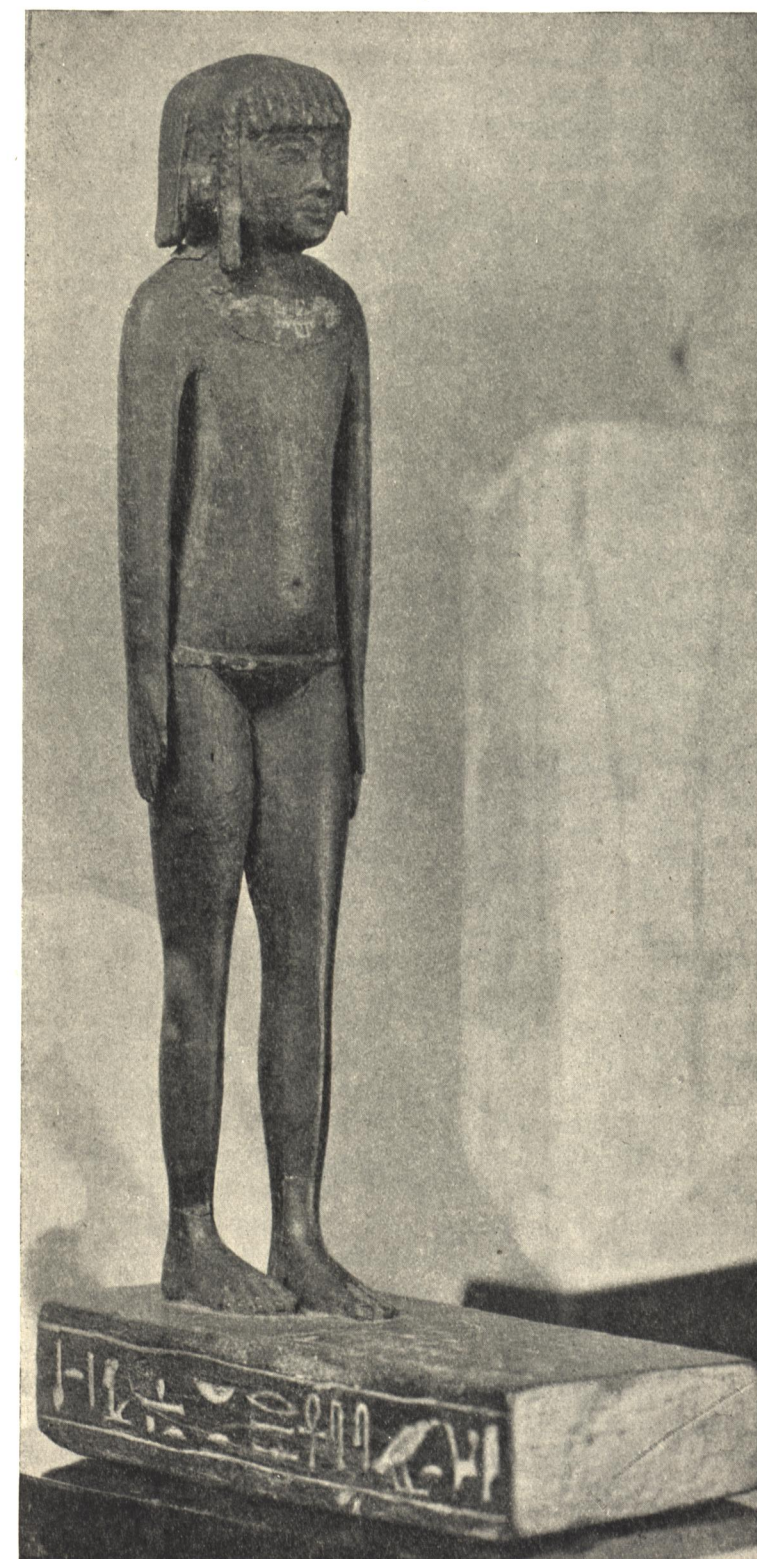
<sup>5</sup> Davies, *Tomb of Nakht*, frontispiece and plate XV are the latest published examples of a very common scene.

<sup>6</sup> Prisse, *Mon.*, Pl. XLVIII, and *L'Art (Industrial)*, Pls. XXI, XXIII.

<sup>7</sup> MacIver and Mace, *El Amrah and Abydos*, Pl. I; Wainwright, *Jour. Egypt. Arch.*, 1915, p. 203, Pl. XXVI.

<sup>8</sup> The best copies are the earliest (Rosellini, *Mon.*, I, Pl. XIX, 23-24, and Champollion, *Mon.*, II, Pls. CXCI-IV). The later copies are all less detailed.

<sup>9</sup> Rosellini, *Mon.*, I, CXII-III; Champollion, *Mon.*, II, Pls. CXCIX-CC; *L.D.*, III, 208; Wilkinson, *Manners*, II, pp. 59-60; Hölscher, *Hohes Tor von Medinet Habu*, Figs. 8, 40-42.



7. WOODEN FIGURE WITH GIRDLE. TURIN.



in fact unique, but if we are to take them literally we must conclude that in the seclusion of their private apartments the Egyptian ladies laid aside their hobble skirts and disported themselves at their ease, clad only in their jewellery, or at most in diaphanous garments, which were represented in paint only and have since been washed completely away. The fact that the ladies of this particular harim wear no girdles, need not be taken as proof that they were not worn by higher-class women of the Empire.<sup>1</sup>

Having, as I believe, established the existence of girdles among the treasures of Lahun and Dahshur, I should like to conclude this paper with some consideration on the string of gold lions' heads. It is a subject of some difficulty, purposely avoided in the preceding pages. With the exception of the similar set from the Second Treasure of Dahshur, these heads are unique in Museums and, so far as I am aware, there is no representation of them on the monuments. In fact they appear to have been jewels whose vogue lasted so short a time that they never found their way into Egyptian pictorial art, and thus for any explanation of their wearing we are forced to rely wholly on practical consideration.

In the first place, their condition is such that Prof. Petrie was able to string them. This done, and the clasp closed, they have every appearance of making an upright collar, and such they have been unhesitatingly called. Only, when in New York the experiment was actually tried of putting them on a woman of normal size, one glance was enough to convince everyone present that they never could have been such a collar. Again it is a question of circumference. Clasped they should be worn on a throat measuring 16 $\frac{3}{4}$  ins. round, because, standing upright as they do, on an ordinary woman they sag down under the chin in a most unbecoming way. Now an upright collar, to be attractive, should be a fairly close-fitting one. If the wearer of this collar had a throat of such a size that the collar fitted closely, the uneven surface on the inner side would make it most uncomfortable, and to draw it in 1 $\frac{3}{4}$  to 2 ins., while clasping it, would be a painful operation if it was anywhere near the snug fit which one would expect. The tight, upright Egyptian collar of the monuments seems to have been designed like a bead bracelet and must have been clasped like a bracelet, with a buckle which does not have to be drawn in to be fastened.

Actual experiment, then, makes it seem improbable that the lions' heads should make a collar. Immediately one wonders how they could have been worn. The neck being practically eliminated—arms, wrists and ankles being out of the question—the head and waist remain the only parts of the body to consider. This is assuming with Prof. Petrie that the large and small heads belong together—an assumption which can be taken almost as an established fact.

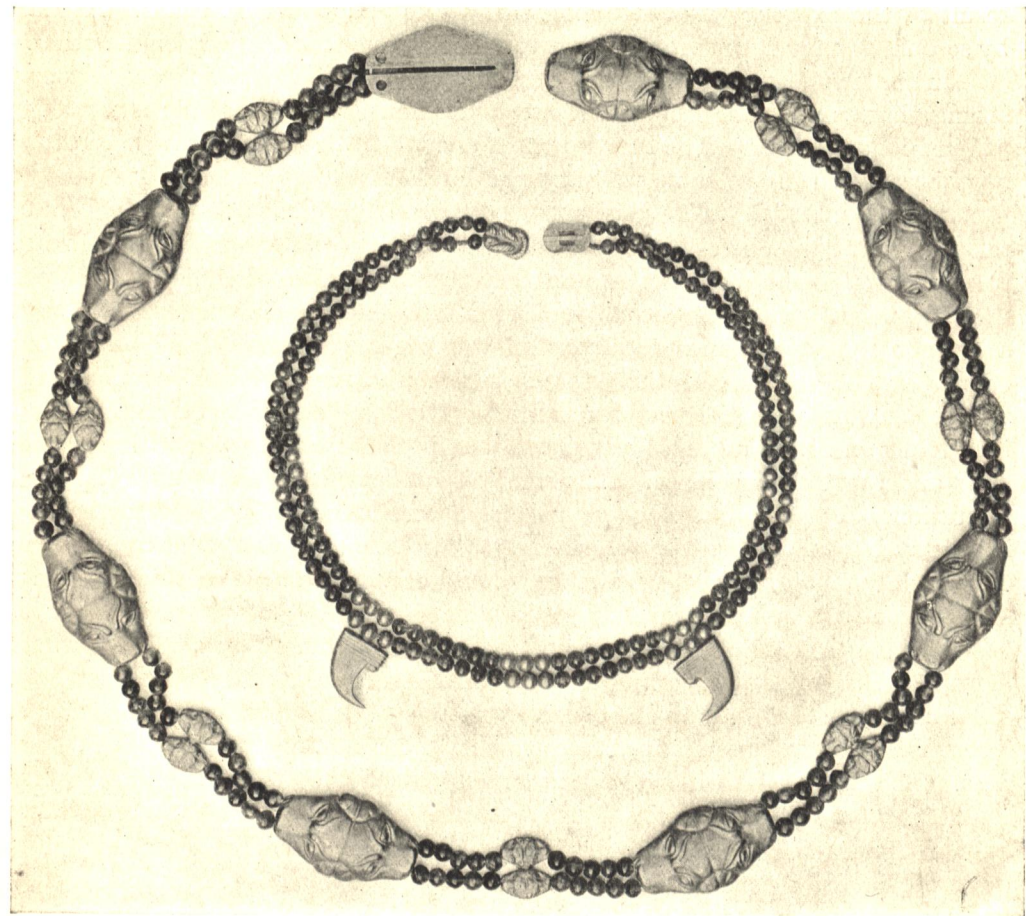
The suggestion was made that they constituted a circlet. The answer to this appears to be that they present features both unnecessary for a circlet, and never found among Egyptian circlets. All known Egyptian circlets are, practically speaking, hoops, not jointed nor having a clasp, and being modelled or decorated on the outer surface only. The wearer's head is thus eliminated to all intents and purposes, and there remains only her waist to consider.

For the idea that the lions' heads constituted a girdle, naturally the inspiration was in all that has been written above. Again, size and workmanship class

<sup>1</sup> Were they customarily worn under the garments by grown women, they would unquestionably be shown sometimes at Tell el-Amarna, where the bodies are shown in full detail through the clothing.

them with the cowries. And finally, it is only around the waist or hips that it would be comfortable to wear anything that has to be shortened almost 2 ins. to be fastened. To be sure, it is impossible to advance arguments as convincing in this case as in the case of the cowries, but still it is an idea which has a great deal of probability. It remains necessary only to discover some method of stringing which would give a length approximating that of the cowrie girdle.

The experiment was tried, therefore, of lengthening the strings and spacing the beads equally on them, leaving bare thread between. Knots were made to hold the heads at equal intervals, and as authority for this arrangement the fact



8. CLAW NECKLACES AND SUGGESTED ORDER OF LION-HEAD GIRDLE.

was quoted that the cowries of the Boston "doll" and the Second Dahshur Treasure may have been so strung. To me, personally, however, the double line of bare threads did not seem in keeping with the fineness of the other jewels.

The suggestion was also made that small beads, such as are used in the bracelets and armlets, may have been employed. But of the little beads there are hardly enough for the requirements of these very bracelets and armlets even, and a double string, of the required length of twice 16 ins. more, could not possibly have escaped the painstaking and conscientious search of the finders of the tomb.

Hence, unless it is supposed that the lions' heads were not strung up when they were placed in the tomb, there is really only one set of beads which could have



been used. The solution that I suggest, therefore, is that the lions' heads were threaded with the amethyst beads which formerly were strung with the Senusert II pectoral. This is a solution to be accepted with all reserve, and one which is for the present, at least, held in abeyance by Mr. Lythgoe and Mr. Mace. The latter, for instance, objects to this particular arrangement because of the size of the amethyst beads, in relation to the smaller lions' heads especially, and raises the point that up to the present no ball beads have been found strung in any way except as necklaces, in Egyptian tombs. Nevertheless, since there appear to be grounds for considering that the lions' heads cannot be a collar, and are probably parts of a girdle, there seems to be some point in setting forth in this place the result of the experiment of stringing them with the amethyst beads. At least by so doing I may be inspiring others to settle the matter one way or the other.

In the first place, when one puts the amethyst beads (on which was formerly strung the Senusert II pectoral) between the lions' heads, a girdle is made up  $32\frac{1}{2}$  ins. long, clasped. The length is near enough to that of the cowrie girdle to have been worn in the same way and the beads divide up excellently into sets, ten in each interval.<sup>1</sup> For this arrangement no mechanical objection can be raised. The diameters of the beads are such that they go perfectly on the threads passing through the lions' heads, and they stand, in thickness, midway between the big and little heads. Secondly, when laid beside the claw necklace there is a harmony of colour and workmanship which gives a wonderfully sumptuous effect (Fig. 8).<sup>2</sup> One gets the impression that the multicoloured cowrie girdle was to be worn with the pectoral and its polychrome string of beads, and that this gold lion-head and amethyst girdle was intended to be worn with the gold claw and amethyst necklace. As a matter of effect, aside from all other considerations, the stringing of the lions' heads and amethyst beads results in an incomparably magnificent jewel. Finally, the girdle so constructed conforms in type with the majority of those already quoted in having a series of large elements spaced along and joining two strings of smaller beads.

As has been said already the lions' heads from Lahun are paralleled nowhere except in the similar set from Dahshur. It is practically impossible, therefore, to demonstrate either the truth or falsity of this suggested stringing as a girdle. There is, however, one circumstance which is at least favourable to its correctness. The Second Dahshur Treasure, among which the other lions' heads were found, contained two gold claws and 252 amethyst ball beads.<sup>3</sup> Accepting 252 as a minimum (the actual number may have been considerably greater) it is quite possible to reconstruct the same combination of lions' head girdle and claw necklace in this case as well. Of course amethyst ball beads and claw necklaces are common enough without such girdles, and right in the First Treasure, 240 amethyst beads and two gold claws were found without any lions' heads.<sup>4</sup> And yet, while there is no positive evidence to be derived from the Second Treasure, at least it is suggestive to find that in the only two cases where lions' heads have been found the same combination is a possibility.

<sup>1</sup> This takes up 140 beads. One more was strung with the pectoral, but there is a place for that in the claw necklace, making a total of 152 amethyst beads in the latter.

<sup>2</sup> Showing the effect of a purely experimental stringing of the lions' heads. If they were thus strung as a girdle they were intended to lie flat on the hips. Hence in the photograph, where they lie flat on a table, the intermediate beads present an irregular appearance.

<sup>3</sup> *Dahchour*, I, p. 66, Pl. XXIX.

<sup>4</sup> *Ibid.*, p. 63, Pl. XVIII.

In conclusion, I should like to repeat that while I feel that it is possible to demonstrate rigidly the new stringing of the pectoral and the existence of the cowrie girdle, the proposed reconstruction of the lions' heads as a second girdle to go with the claw necklace, is purely tentative.

H. E. WINLOCK.

[The evidence for the use of cowries in a girdle, seems good reason for accepting that arrangement in the Lahun series. The close similarity between the cowries and the lion heads, in size and fastening, leads also toward these having been in a girdle. The suspension of the pectoral by long drop beads is, however, a difficult matter. The dates of the examples quoted should be observed. From the IIIrd down to the XIIth dynasty, there seems to be no example of drop beads threaded in a long string. At Meydum there are long equiterminal beads and balls; in *Beni Hasan III*, iii, the same; in the funeral offerings (Lacau, *Sarcophages*, xlix-liii) the belt fringes are all of long and ball beads, the strings for collars are the same. In no case is there a drop bead in a long string. In the XVIIIth dynasty there was a great fall in taste, and a loss of the old ideals after Tehutmes III; then drop bead strings appear, with Tehutmes IV. The effect of the broad masses of drop beads close to the minute work of the pectoral is killing, and it is hard to believe that the refined taste of the XIIth dynasty would have made such a mistake.

As to the absence of clothing along with jewellery, note the account by Lady Mary Wortley Montague of the Turkish baths, where a large company of ladies will join in social functions, clad only in their jewellery. We must also remember that the Egyptian scenes were not of life on earth, but for life in a future state; even we should hesitate in a picture of heaven to introduce knee breeches, crinoline or hobble-skirts. At Deshasheh (Vth dynasty) the actual dresses buried for a woman were with tight long sleeves like a modern *ghalabiyeh*, and not at all like the low garment with shoulder straps figured in the tomb scenes of that age. The festive scenes of the XVIIIth dynasty tombs represented the joys of a future life, and need not be accepted completely as true in this world.—W. M. F. P.]



## GENERAL MAUDE'S PROCLAMATION.

THE War has been responsible for many things—not all of them bad, and among the good ones may be counted the wholesale manner in which archaeology has been brought to the notice of the nation. Many thousands of men, who otherwise would never have thought of such a subject, have found themselves among ruins and other relics of past civilisations, when they were sent East with the various armies. A large proportion of these men have visited these remains, and have even been conducted round the museums of the larger towns, and some have been subjected to lectures in hospitals and elsewhere on the history, civilisation and art of the particular country in which they then happen to be. While no doubt the majority of such men could wish for more exciting fare, there is always a minority which is keenly interested and full of a thirst for information on little points which happen to have come before their notice; as for instance, where the horse came from, and when he first made his appearance in history; whether it was possible to cut hard stones with copper and emery, and so on; and it has even been the writer's pleasant lot at the Cairo Museum to be searched out by members of his previous week's audience, in order to certify themselves on various points, which had been so hotly debated during the interval as to have become somewhat confused.

This unexpected spread of interest in archaeology has its dangers, as the preservation of the past is essential to understanding it; and no one is competent to know what must be observed without a proper training. It was most satisfactory to see in the *Basrah Times* as early as August 6th, 1917, a fully conclusive proclamation signed by the late Sir Stanley Maude on May 22nd. It reads as follows:—

Whereas it is convenient to take over both for the preservation of ancient monuments, ancient objects of vertu, and relics movable and immovable of ancient times, hereinafter styled "antiquities," and also for the prohibition of traffic in forged articles falsely asserted to be antiquities; I, Lieutenant-General F. S. Maude, K.C.B., C.M.G., D.S.O., in virtue of the authority vested in me as General Officer Commanding His Britannic Majesty's Forces in Mesopotamia, do hereby proclaim as follows:—

- (1) Throughout the occupied territories all antiquities, to wit, all ancient monuments, ancient objects of vertu, relics movable and immovable of ancient times, which formerly were the property of the Ottoman Government, or shall hereafter be discovered, are the property of the Administration of the Occupied Territories acting on behalf of the said Territories.
- (2) The term "ancient" for the purposes of this proclamation shall be deemed to signify antecedent to the year 1500 A.D.

- (3) Whosoever having discovered any antiquity fails to inform accordingly the nearest Assistant Political Officer in charge of a district within a period of 30 days shall be liable to a fine not exceeding 50 rupees.
- (4) Whosoever having discovered any antiquity unlawfully appropriates the same to his own use shall be liable to a fine not exceeding ten times the value of the article discovered.
- (5) Whosoever negligently or maliciously destroys, defaces, or in any way damages any ancient monument or any site which he has reason to believe to contain antiquities, shall be liable to a fine not exceeding 10,000 rupees.
- (6) Whosoever traffics in or abets the traffic in antiquities, except under a licence duly issued by the Officer appointed hereto, shall be liable to a fine not exceeding 10,000 rupees.
- (7) Whosoever, whether licensed or not licensed, sells or offers for sale as antiquities any article which he has not reason to believe antique, shall on conviction be liable to imprisonment for a period not exceeding six months or to a fine not exceeding 10,000 rupees, or both; and his stock of antiquities or pseudo-antiquities shall be liable to be confiscated.
- (8) Whosoever reports the discovery of an antiquity over which the Administration decides to exercise its right of property shall be duly compensated; and when any such antiquity is relinquished by the Administration, the Administration shall deliver the said antiquity to the possession of the person appearing to have the most proper claim therein, together with a certificate enabling the said antiquity to be transferred in accordance with the terms of this Proclamation.
- (9) The power vested in the Administration under this Proclamation together with power to perform all necessary acts subsidiary thereto are hereby delegated to the Chief Political Officer or such person or persons as he may appoint to act on his behalf.

Signed at Baghdad 22nd day of May, 1917.

F. S. MAUDE, *Lieut.-General*,  
Commanding the Army of Occupation.

The law is admirable in conception and it is to be hoped that it may be effectively carried out.

Apart from the depredations of the mere plunderer, who goes to obtain saleable loot, Article 5 is framed to combat the ravages caused by the ignorance of two distinct classes of destroyers, at whose mercy antiquities only too often lie. These are, firstly, the ignorantly callous; and secondly, the ignorantly keen.

The wrecking of the earliest sculptures of Egyptian history in Sinai was a sad case of the wanton destruction by modern "practical" men. They were too ignorant to know either the historic value or the market value of what they deliberately destroyed without any benefit to themselves. The late Inspector of Antiquities at Luqsor had great trouble with some "practical" engineers who had "no use" for what they knew nothing about. At Silsileh there is the great bed of sandstone which the ancients largely quarried, leaving numerous examples of their methods, and inscriptions of historical value, etc. Extensive



as these records of the world's doings are, they by no means cover the whole available area for quarrying. Yet when these engineers needed sandstone for some work which they had in hand, they declined starting on a fresh piece of the cliff, but insisted on quarrying on the ancient sites, thus quite needlessly destroying for ever records of the world's progress which can never be replaced. Most fortunately the Department of Antiquities interfered in time to prevent any serious damage being done, and no doubt the necessary sandstone was obtained from the immediate neighbourhood.

Another kind of danger is also to be prevented by the clause about any who "negligently . . . destroys . . . or in anyway damages . . . any site." The amateur excavator usually damages or destroys more information than he preserves, and the hunting for something pretty or valuable is as destructive when done to amuse an amateur as when done for the profit of a dealer. A quantity of hunting is reported from various sites, even printed, with the melancholy result that the hunters could not in the least date what they were working at, or give any useful account of it; while the date and proper record would have been an elementary matter to anyone educated in the subject. Even if everything is preserved and put in a local museum, the value of it is destroyed if there is no record of the relative positions and ages of the objects, no statement whether found in original position of deposit, or in ancient rubbish, or in modern tip-heaps.

Action such as this, while excellent in its intention, is deplorable in its results, for the novice full of his search all unwittingly does what is probably furthest removed from his mind or wishes, he destroys irretrievably more than he saves. It is not generally understood what a great range of facts have to be observed in excavating, how many subjects must be all promoted together, how varied must be the interests and view of the excavator, how ready he must be to succeed in preserving all he may find. Recently some great scholars—who were not trained as excavators—found some splendid bead-work of coloured figures, they could not preserve it, and it all fell to pieces. Anyone who knew his business would have easily preserved the whole of it completè; but the great scholars had never even heard of using paraffin wax.

The encouragement of plundering by the purchase of antiquities from dealers is a difficult subject. The only proper rule is never to buy anything that is not of great importance to be preserved, where the information must not be lost. The ordinary objects, and specially any pieces of monuments recently broken, should be left on the dealers' hands. The encouragement of the chance finder to proclaim his accidental discoveries is most important; it will put all honest possession on a legal basis, give the earliest notice to the Government, and provide an above-board supply of objects to the tourist and the foreign museums. The recommendations officially given for the new law in Palestine also recognises fully the rights of every chance finder, and encourages the open sale of all that can be honestly sold.

The activities of the forger are also heavily penalised. Large quantities of cylinder seals and cuneiform tablets have been produced in recent years, and a stiff hand must be put on such frauds. The manufacture of false antiquities has reached such proportions now in Egypt, that it may be considered one of the national industries, and indeed the Department of Technical Education includes a collection of modern "antiquities" among its exhibits of the crafts of the country. The result is that there are numbers of antiquity shops throughout Egypt in which a very large percentage of the objects exposed for sale are

forgeries. Moreover, the trade in forgeries has not only reached extreme proportions in quantity, but also in quality, for the workmanship has improved so much in recent years that when a new line in statue heads or some other novelty comes on the market, it is quite likely to deceive the expert until he has examined it long and carefully. The writer well remembers accompanying one of the leading experts on Egyptian antiquities on a visit to a well-known up-country dealer. Before long two or three fine alabaster vases of large size caught his eye. They purported to be of late pre-dynastic, or of early dynastic, date, but after a long and detailed study of their form, material, and workmanship, accompanied by a critical cross-examination of the dealer, the prospective purchaser passed them over with the remark: "Twenty years ago I would have given you £25 for them, but to-day I dare not risk it."

The most obvious lesson of the whole wretched position of museums paying heavily to encourage the destruction of monuments for plundered spoils, with the loss of all archaeological history, is that properly recorded observation and excavation of certified and dated objects is the only right channel for either museums or the public to draw upon. The moral to those who stay at home, and to our local and national museums, is that every effort should be made to train excavators and to carry on the largest amount of proper excavation in order to save what little remains to us of the history and treasure of the past.

G. A. WAINWRIGHT.




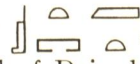
## REVIEWS.

*Bulletin de l'Institut Française d'Archéologie Orientale.* Cairo, 1918.

[We much regret that this will be the last contribution of our good friend, Mr. Joseph Offord, who died at the beginning of this year. He did much to spread the knowledge of the French works on Egypt; both for his work and his genial personality he will be much missed and regretted.]

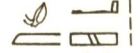
An important fascicule of the Bulletin is that of the first of Vol. XV, 1918. It contains some 140 pages, with about 25 hieroglyphic titles of Pharaohs and princes, to each page. It embodies the "Répertoire Pharaonique pour servir d'Index au Livre des Rois d'Égypte" of M. Henri Gauthier, that is to say, his great five-volume work in the series of the "Mémoires de l'Institut Français d'archéologie Orientale du Caire." By issuing this Index in the comparatively inexpensive format of the Bulletin, with every royal name again reproduced in its hieroglyph form, the Institut has placed within the means of many students the opportunity of acquiring what is practically a catalogue of Egyptian royalties, from Menes to the Emperor Decius.

In Vol. XIII of the *Bulletin de l'Institut*, Mr. F. W. Read has a paper upon the precise sense of the word , which Dr. A. H. Gardiner, in an article upon "The Egyptian Word for Dragoman," had rendered as "teacher of foreign languages." Mr. Read's view is that "scholar" would be a nearer translation of the title, and his main basis for this rendering is a passage in Chapter 125 of the *Book of the Dead*, wherein it is applied to Thoth the Scholar god *par excellence*.

Another essay of interest in the thirteenth volume is that by M. Henri Gauthier, "La Nécropole de Thebes et son Personnel." This refers to the inscriptions belonging to a considerable number of personages who were attached to certain priestly and lay offices for a site near Thebes known as , "The place of Truth." Most of these people were buried in the hill of Deir el-Medineh, and a quantity of funerary objects and records of them have for many years been in the Turin Museum.

In the spring of 1917 the French Institut at Cairo carried out excavations at the hill site and found further tombs of members of the association or fraternity of the Place of Truth, enabling M. Gauthier to explain who and what they were more completely than Maspero was able to do, some years ago, when treating of them chiefly from the material at Turin.

Many of them were attached to the cult of the deified Amenhotep I, and it appears that his worship was certainly the origin of the confraternity of the Place of Truth.

Many of the office holders were also entitled *sotemu oshu* . They wore special garments and headdresses as depicted upon the sepulchre paintings and steles. Some were simply servants of Amon, the domestic for hand washing, and the official for weighing silver and gold, and so on. One was "serviteur de l'administration de la cuisson au bois (?) de la pâtisserie du palais," which reminds one of the chief baker in the story of Joseph.

M. Gauthier's researches show that the members of the Place of Truth were permitted to serve living Pharaohs, in the administration and temples, or at least that those determined as being *sotemu oshu* were so.

As far as we at present know, no female seems to have been a member.

M. Georges Daressy, in a long article, makes excellent archaeological use of an Arabic work, which he entitles the "Livre des Perles Eufouies, et du Mystère Precieux," an edition of which, based upon three manuscripts, was published by Ahmed Bey Kamel some fourteen years ago.

Among the articles in Vol. XV of the *Bulletin* is one by Mademoiselle Chatelet, a pupil of M. Loret, which is entitled "Le Rôle des Deux Barques Solaires." The object of the thesis is to prove that the well-known Monzet and Mesketit sun ships are not the vessels Ra occupies from sunrise to midday, and from noon to sunset, but that one is used for a complete day, and the other for night.

The first evidence is from M. Jéquier's version of "Le Livre de ce qu'il a dans l'Hadès," which states that at the twelfth night hour "the great god departs from Hades that he may embark upon the Monzet."

From the inscriptions upon the tomb of Sety I, close to the representation of the events of the first hour of the night is a line reading "This god in the Mesketit barque which navigates in the *arerit* of this domain."





Another literary proof is obtained from the phrase in the *Book of the Dead*, Chapter XV, Papyrus Ani, Pl. 20, reading "He sails in the Monzet, he ties up (*amarre*) in the Mesketit."

A final proof is given from three of the pyramid texts given by M. Lacau (*Rec.*, XXV, 153), which read "Thou passest the night in Mesketit, thou passest the day in Monzet." Good cause for so rendering this sentence are quoted, Mdllle. Chatelet summing up claims that the real myth was that the exchange of vessels occurred at sunrise and sunset, but modestly adds that, perhaps accidentally at certain periods in variant theological schools, other views may have been current.

Another interesting essay in this fifteenth volume is that by M. Gustave Jéquier upon "Some Objects appertaining to the Funerary Ritual." The first of these symbolic relics he treats of are the "Piquets d'amarrage" or the mooring pegs for the dahabeahs of the dead. Illustrations of these are to be found upon the Sarcophagus of Sâ-Uazet, published in *Riqqeh and Memphis VI*, Plate XXIII. These special pegs thereon depicted, instead of having merely a knob, or spreading a flattened top to support the driving blows of a mallet, terminate in a human head and bust. It seems manifest without any literary proof that these sepulchral mooring posts are deified in some sense. They are to be seen in the same form emblazoned upon Theban tombs, but in two connections—the first as objects of some funeral cult, secondly, as accessories at a ceremony relating to the due presentation of the deceased to the gods of the dead. In the *Book of the Dead*, in some illustrated papyri, one of these human-headed pickets is shown as securing down the bird-catcher's net in the Elysian fields.



A more frequent picture of these objects is to be found in the representations of the Nile-boat voyage of the mummy (a favourite Theban theme at the XIXth dynasty era), to the shrine of Osiris at Abydos, of Anubis at Siout, and Amentit in Lower Egypt. In the rubrical texts for these scenes two pickets are mentioned, that of the prow and that of the poop. They are shown driven into the soil, and priests are rendering offerings unto them. Then another scene shows the boat being moored with ropes to the pegs, and libation offerings being made to them.

In these scenes, the pickets do not have human heads to them, but the rites with which they are worshipped are the same as those for a deity, and without doubt, M. Jéquier says, these objects are the Deesse-piquet of the Pyramid Texts, first recognised by M. Lefebure, the great Menat    . They are also in some inscriptions identified with Isis or Nephthys.

Finally, these mooring pegs are mentioned, as might be anticipated, in descriptions of the voyages of the Solar barque.

M. Jéquier also writes upon the regal item of decorative costume called at various times Uatet, menkeret, and khebset, that is the animal's tail, worn by the Pharaoh upon ceremonial occasions, as shown in so many paintings and reliefs.

He proves by careful consideration that these tails are so accurately drawn that the usual idea that they are intended for lions' tails is erroneous, and that they are undoubtedly intended for those of a bull. This is confirmed by the frequent assimilation in Egyptian literature to a bull, and especially so by the figure of the king as a bull upon one of the prehistoric slate palettes from Hieraconpolis. The tail is always shown as being worn suspended from a waistbelt.

The syllable *set* of its name Khebset, M. Jéquier derives from a root *sed* or *set*, meaning tail. It forms the moiety of the word *heb-sed*, festival. The "Feast of the Tail" or Sed Festival, so often alluded to in Egyptian writings, and portrayed in reliefs, certainly seems to be a symbolical ceremony of the assumption of royalty or overlordship, and the putting on at that function of the belt and its appanage, being a similar performance to an act of enthronement.

M. Henri Gauthier has a lengthy article upon the title given to various personages of *Ami-Ra-Akhnute* and its diverse attributions. The question of interest he deems to have decided is not so much the official title of *Ami-Ra* as that of the complete significance of the term *Akhnute*, which many years ago Egyptologists decided was a definition for a particularly private chamber, or a select portion of some edifice, generally that of a royal palace.

M. Gauthier agrees with this rendering, but is also able, by carefully collected textual quotations, to prove that there were a number of other places, such as official bureaus, registrar offices, and safe deposit chambers, which were known to the Egyptians as *Akhnute*. In fact, he succeeds in citing from inscriptions the titles of some score of *Ami-Ra* officials belonging to as many different departments qualified as an *Akhnute* chamber, or department, in buildings of various characters.



The *Akhnute*, of which this personage was presiding officer, or custodian, appears to have been a "Selamlik," and so not a saloon of such a private nature, or of such forbidden access to the public, as the word usually signifies. For it is certain that as a rule admission to an *Akhnute* was only obtained for some special reason, or by privileged people. It should be mentioned it was sometimes used as a name for the royal nursery

When M. Loret wrote upon the subject he only enumerated some four or five different *Akhnutes*, but starting from the Hood-Wilbur papyrus, edited by Sir Gaston Maspero as the "Hierarchie," M. Gauthier gives some sixty instances of these officials, but without any distinctive statement as to the nature of their *Akhnutes*.

In his second chapter he gives those whose names are followed by determinative qualifications, such as *Ami Ra* of the "Preposé au Pays du Nord," and those of the "White House" and "Golden House."

One title new to us is that of the *Ami Ra Akhnoute* of the *Kherp hatu*, which M. Gauthier thinks applies to some further special palace apartments. Another chapter endeavours, by a comparison of numerous texts, to define what were the duties of the various grades of *Ami Ra* of *Akhnutes*.

The second fascicule of Vol. XVI, 1919, of the *Bulletin de l'Institut Française d'Archéologie Orientale* of Cairo is mainly occupied with the completion of Mr. K. A. C. Cresswell's article entitled "A brief Chronology of the Mohammadan Monuments of Egypt to A.D. 1517."

From the industrious pen of M. Henri Gauthier there is a description of a large number of inscribed Funerary Cones, found upon the eastern slope of the hill of Gournet el-Medineh at Thebes. The inscriptions upon them and upon those previously edited in various journals or museum catalogues now present some thirteen variant types of texts. Of these no less than six are derived from the numerous specimens now for the first time reproduced by M. Gauthier. He reproduces those of a *chef de bureau*, named Amonemapit (or Amonemat), who, like many other Egyptian people of importance, especially officials, enjoyed the honorific title of   [□], and M. Gauthier thoroughly threshes out the probable meaning of it, rendering it *khrd kep*, "child of the nursery." That is to say, he had in youth been one of the playmates of the royal children, or perhaps it may mean that his mother having been wet nurse to a royal infant, he was also reared in the court nursery.

Two very valuable essays are provided by M. Jean Clédat, "Pour la Conquête de l'Égypte," and "Notes sur l'Isthme de Suez." The first is a full account of Egyptian methods of defence and offence upon the present Suez Canal route frontier, in ancient times, including the Ptolemaic and Roman periods. The geographical peculiarities of the district between the eastern Delta and Palestine are explained, quotations from papyri and inscriptions utilised, and notes upon various campaigns which opened or closed within this area are given, as well as quotations from the reports and diaries of travellers and officials, frontier officers and fugitives, such as Saneha.

M. Clédat is profoundly impressed by the splendid British engineering achievement by which fresh water is conveyed across the desert mounds and valleys, all the way from Kantara to El Arish. It carries the precious fluid for 150 kilometres, and is one of the most beneficent works of modern times. Yet British-like we have never even described its design and equipment, much less boasted of the matter, though the French journal *Illustration* has done so.

The notes upon the Isthmus of Suez are of much more importance than their title would suggest. The first is upon a Persian stele at Qabret. But few words remain of the inscription it once bore; one of these is that for Satrap, and some others refer to the Tamahou country. The remains of a Byzantine fortress at the same locality are illustrated by a plan.



Two steles of Rameses II are described; they mention the semi-Asiatic deities of Sutek, Anta, Baal and Sopdt, "master of the Orient land," who in a relief presents those countries to the Pharaoh.

Section 4 of this paper gives a ground plan and a detailed account of a Migdol watch tower fort, the innermost of three halls in which was employed as a temple in the time of Rameses II. Part was used as a storehouse, seven large vases being provided for holding grain.

Section 5 refers to the Israelite passage of the Red Sea, and because of M. Clédat's special knowledge of the districts concerned, is of very great value; he gives an excellent map. He has been impressed by the very excellent work of the late M. Léon Cart, a Swiss archaeologist and traveller, but M. Clédat addresses himself to ascertaining the true situation and the Egyptian title for every place-name in the Bible narrative. His work is additional to the previous attempts of this kind by Lieblein, Naville and Daressy, and previous to Dr. Alan Gardiner's treatise upon the City of Rameses, published this year in the *Journal of Egyptian Archaeology*. M. Clédat does not mention the topographical papyrus in the Cairo Museum summarised by Dr. Spiegelberg, but it is doubtless well known to him, nor the geographical details in the Arezzo manuscript of a Palestine pilgrimage, but he gives every important old Egyptian record its place.

The final paper is by Prof. Edouard Naville upon the "First Words of Chapter XVII of the Book of the Dead." After a long and convincing argument he decides for rendering them "I am Atum, I was alone (or the unique one) when I rose up from Nu. I am the past (yesterday) and I know what shall be the future (to-morrow)." The resemblance of the phrase to the "I am yesterday, to-day and to-morrow," and the priestess of Dodona's dictum, "Zeus was, Zeus is, and Zeus is to be," will naturally occur to many.

M. Naville takes the opportunity to enlarge upon the manner as well as matter of Egyptian monumental and manuscript writing. He concludes that wall inscriptions were executed vertically because engraved or painted from a ladder, and shows by the arrangements when copied upon papyrus, that the roll was placed upon the knees of the scribe, as is the case in Egypt to-day. He also gives valuable information as to the method and the results of the adoption of Demotic scripts. What he says about the appliance used for scribes or sculptors writing upon chamber or temple and palace walls is interesting, because if the Hittites used scaffolds going the whole length of the space to be covered, instead of ladders, it might account for their boustrophedon plan of writing. The scribe having got to the end of the wall, instead of walking back and recommencing at the other end, simply continued his text, working backward beneath (or above) the previous line.

The final essay is by the veteran M. Loret, "À propos d'un prétendu verbe irrégulier."

JOSEPH OFFORD.

#### NOTE.

WE regret to say that owing to the length of negotiations about the division of our discoveries at the Cairo Museum, it has been impossible to have an exhibition this year. The boxes have not yet arrived by the end of July, but we hope to include the objects from this year in next year's exhibition.

W. M. F. P.



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